Tuckahoe

Christian

Church

1869 - - - - 1936

:-:

A Historical paper read at the church on Founder's and Home Coming Day, Fourth Sunday in September 1936

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1849 : - - - : 1936

: - :

A Historical paper read at the church on Founder's and Home Coming Day, Fourth Sunday in September 1936

"The proportion of youth in the church is encouraging and to see their number in the Bible School is inspiring."

THE CHURCH OF THE LIVING GOD

This is the church of my dreams:
The church of the warm heart,
Of the open mind,
Of the adventurous spirit;
The church that cares,
That heals hurt lives,
That comforts old people,
That challenges youth;
That knows no divisions of culture or class,
No frontiers, geographical or social;
The church . . . that looks forward as well as backward;
The church of the Master,
The church of the people,
High as the ideals of Jesus,
Low as the humblest human;
A working church,
A worshipping church . . .
A church that interprets the truth in terms of truth;
That inspires courage for this life and hope for the life to come;
A church of courage,
A church of all good men,
The church of the living God.

---Author Unknown.

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Tuckahoe

CHRISTIAN CHURCH

— o —

—From Which Sprang Churches At—

UNION CHAPEL, COMFORT, WHALEY'S CHAPEL

AND MATILDA'S CHAPEL

— o —

-1941-

THE JACKSONVILLE RECORD

Jacksonville, North Carolina

DEDICATION

To John Jarman, organizer.

To Zacheus, Cyrus, Benjamin and Isaac Brown, Bryant Huffman, and Jere Jarman, consecrated Chirstian laymen.

To Elder James J. Rhodes, who contended for the "Old Faith" as he saw it.

To A. O. Warren, Samuel W. Summerell and H. C. Bowen, who did constructive pastorial work.

To Mr. and Mrs. George R. Jones, who memorailized in stone the work of their hands, and

To God who blessed their labors, this little book is dedicated.

THANKS

Miss Annie Ross Williams, Warsaw, North Carolina.

Mrs. Paschal Taylor, Richlands, North Carolina.

Mrs. Fannie Brown Banks, Richlands, North Carolina.

Mr. Charles C. Ware, Wilson, North Carolina.

Uncle John Gooding, Tuckahoe, and others.

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INTRODUCTORY

The collection and publication of the facts presented in this booklet about Tuckahoe has been rare pleasure to me. The "Movies" have no picture comparable for me to the historic one, of which the story of Tuckahoe is a part, in which I see first in a series the building of a State (church of England) Chapel, near where Chincapin Chapel now stands. Its activities ended with the Revolution and the deeding of the property to John Dillahunty, a Baptist minister who lived in the community. Dillahunty (De La Hunter) was born in England, a Catholic. He was excommunicated from that church because he married Hannah Neal, a Quakeress. Neither her family nor his would become reconciled to the marriage and to get away from it all the Dillahuntys came to Carolina where he was thought so well of that he was elected Sheriff of his county. (Jones was part of Craven then).

Dillahunty and his wife lived together 68 years. Hearing Whitfield, Shubal Stearns, Daniel Marshall and other great Baptist preachers, they were baptized, about 1761.

During the American Revolution Dillahunty was a Chaplain in the American army. The close of the war ended all church of England activities in Carolina, and the vestry having all confidence in Dillahunty, deed the property to him and he became its pastor. Later, 1786, Dillahunty removed to Tennessee and the church at Chincapin Chapel soon disappeared.

The Quakers had, during colonial times, maintained a church at what we call "Quaker House," called by, them "Upper Trent River." After the disappearance of Dillahunty's Chapel the Baptist drifted to the Quaker House. In the years that followed the Quaker House became a Baptist church, the progressive element of which, called themselves "Christian Baptist," later "Christians" or "Disciples of Christ." The split at Quaker House caused the Christians to build at Pleasant iHll and the Baptist to concentrate at Tuckahoe, which brings us to the beginning of our story.

"TUCKAHOE"

Of interest also is how Tuckahoe got its name.

"Tuckahoe" is an Indian word meaning "globular" and pertained to a bulbous root which the red men and some early settlers used for bread. It is probable that the river was called Tuckahoe because the root grew in great quantities along its banks. Other forms of spelling was "Taccaho" and "Tockaagh" while Captain John Smith spelled it "Tockawhoghe." The church was located on and named for the river.

An interesting feature of modern Tuckahoe is the activity of its young people. During the quarter-century since 1908 this has been so. The proportion of youth in the church is encouraging and to see their number in the Bible School is inspiring.

The mention of all members who deserve it would be impossible in a paper like this. As long ago as I can remember active members included with their families: George R. and Charles Jones, Crockett and Jack Philyaw, Becton Heath, Waitstill Quinn, Amos, John and Frank Banks, the Shivars, Askews; Joe Ben, Lum and Claude Brown; Stark Charles and Henry Mills. John A., Isaac and John W. Huffman the Koonces, Taylors, Howards, Rhodes to mention only a few. Most of them are gone now.

Most piognant impressions upon my memory as I look backward include: Granddaddy Ben Brown who with his four sons: Joseph, Benjamin, Lum and Claude occupied the front seat in the "Amen Corner" where they sang; and how they could sing. Without the aid of instrument other than the tuning fork, Lum "raised' each hymn to its proper pitch. Joe sang base, while the whole congregation joined in.

Another thing I remember distinctly, is the squealing shoes of Mr. George Jones who generally arrived late, in contrast to the almost

noiseless entry of Mr. John A. Huffman who also generally came in after the service had begun.

Probably most impressive of all was the manner which Mr. S. W. Summerell conducted the Lords Supper. Any words of mine would be inadequate to convey that to you. Hard indeed was the heart that could not be touched by the preacher's sincerity and power on occasions of this kind.

The eloquence and power of one of John W. Tyndall s dynamic sermons is with me yet.

That these incidents which became so deeply ingrained in my heart back in the days of my childhood at dear old Tuckahoe may remain with me to the end and that I may be able to share them with others with whom I come in contact along the way, is my fervent prayer.

—J. P. B.

OLD TUCKAHOE

Tuckahoe church originally stood about a quarter mile further west than its present location on lands owned by John Jarman.

Tradition says that this first building at Tuckahoe was in use eight years. So far we have been unable to find any records that early. But there is reason to believe that after the break up of the congregation at Quaker House aboue 1827 which resulted in the erection of Pleasant Hill church and its control by the Disciples, that the remnant of Baptist left there and concentrated on the South side of Tuckahoe River and built a church which drew its membership from throughout the territory between Pink Hill and Richmlands.

The Congregation at Tuckahoe was originally made up of persons who had been brought up in the Free Will Bapist church, and many of them remained in that church and never come to the Disciples at all.

Contrary to the general impression the change from Baptist to Disciples did not come suddenly, but came about progressively over a period of several years.

For sometime one element in the congregation held steadfastly to the old time Baptist doctrine, while a newer element arose among them calling themselves at first, "Christian Baptist," later becoming "Disciples."

DIFFERENCES

The Baptist had "Articles of Faith," the Disciples held the Bible to be all sufficient.

The Baptist were interested in maintaining and building up their own Denomination, the Disciples advocated the unity of all Christians on, "The Bible only as a rule of Faith and Practice," and believed that Christians should be able to get together on that basis.

The Baptist inherited their name from their mode of baptism, while the Disciples believed that the church as the Bride of Christ should honor Him by wearing His name.

The church would be Christian—the individuals would be learners or Disciples.

As one can readily see these points could start an argument even today.

CONFUSION

It is hard for us today to understand the situation as it existed in the churches of that day.

The church was originally Baptist without any distinctions, but there were generally several influnces at work in the same congregation.

One school of thought held to the historical Baptist beliefs, though even these were of varying shades of opinion. Another leaned toward the stand now taken by what we know as Missionary Baptist—the middle of the road class. There was still another group who believed in going all the way and basing everything on the Bible and its teachings alone, without creed, articles of Faith or any man made supplement. These came to be known as Disciples.

It must not be forgotten that these diverse elements were all in the same local church organization.

It now seems clear that the Disciples having gained control at Pleasant Hill, those who disagreed with them were made to feel out of

place in that church and were soon forced to provide a separate place of worship.

Whether these Baptist approached John Jarman, or whether Jarman offered them a place to worship we will propably never know, but we do know that Tuckahoe was built on Jarman's land sometime about 1840 or 1842. The leven that had worked at Pleasant Hill however was also working here, and soon even Tuckahoe was more Disciple than Baptist.

John Jarman's father was a full fledged Disciple, active in the work at Pleasant Hill, but prior to 1843 John Jarman himself was not a member anywhere.

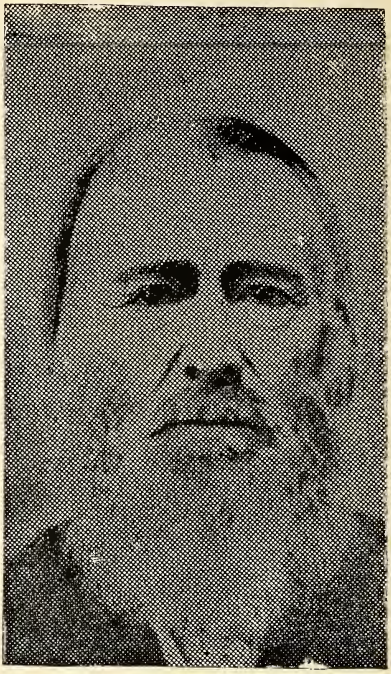
Then in 1843 Jarman became converted, not to the Baptist faith although he more than anyone else had been instrumental in the erection of Tuckahoe Baptist church, but to the Disciple; and three years later began preaching in the Christian church.

In those days the church thrived on revivals and John Jarman is credited with having held a great revival at Tuckahoe in the summer of 1849 which resulted in 17 of the old members and 11 converts forming themselves into the "Christian Baptist" or simply "Christian church" and the sending of delegates to the annual conference of Disciples, which met that year in Kinston.

SEPARATION

By 1849 the element which called itself Christian Baptist were in complete control of the church and with the sending of delegates to the Bethel Conference and Union meeting of Disciples of Christ at Kinston Tuckahoe became officially a Disciple church, and has remained so continually since that time. The conflict within the church at Tuckahoe then really began.

Zacheus Brown one of the county's leading citizens who lived near by offered another site on which to erect a new biulding, provided that the term Baptist be discontinued and the name Disciple used instead. The offer was accepted and a larger



ZACHEUS BROWN

building containing an apartment for colored people, was built on the present location .

The Christian Baptist determined that Tuckahoe should become a Disciple church in fact as well as in name and would admit of no competition, so when they decided to build a new house they began by tearing down the old free church and using its timbers in the construction of the new building on the site offered by Brown.

The new location even before then had been the site of a log school building and when the new church was enclosed it became both school house and church. Benjamin Brown began teaching here sometime before 1850.

THE BUILDING

The building as then constructed sat side view to the road and had doors on both side and end. The aisle leading to the side entrance mark-

ed the division between the white and colored members, At the opposite end of the aisle stood an enormous fireplace used for heating the guilding ,

(Brown however failed to make a deed for the land and later it became necessary to pay certain of his heirs for their share

For a short time it looked as though no satisfactory adjustment could be made, and a new location was selected at the intersection of the Richlands road. After that selection had been shrubbed and cleared a new understanding was reached, and in 1892 the heirs of Zacherus Brown deeded the old location, for a consideration of $50.00, to John A. Huffman, John W. Huffman, Benjamin M. Brown and Isaac Huffman as trustees. The original deed is now in the hands of Mrs. Fannie Brown Banks.)

In that year the present building was begun.

TUCKAHOE BAPTIST CHURCH

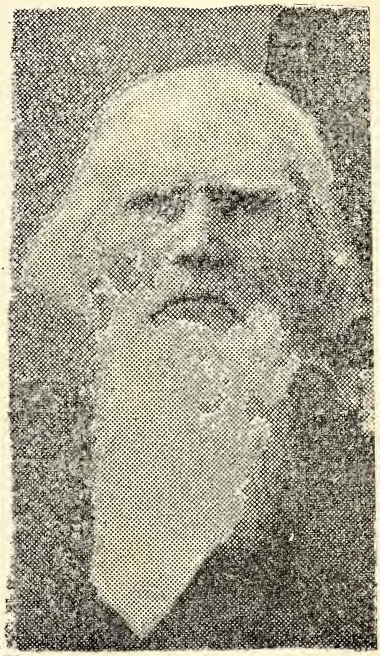
After the old Jarman church was torn down the remnant of the Free Will's seemed to have had no place of worship and I find no record of them until during the Civil War.

For sometime the little band of Baptist led by James J. Rhodes held service in private houses, most often in the home of Whitefield Turner. Rhodes generally did the preaching In September 1865 he with other members met at Pleasant Hill and constituted a church known as "Tuckahoe Baptist Church," and seemed to have met several times in Tuckahoe church. Later they met in a school house which stood near Amyetts Brench.

About 1867 this church attempted to purge itself of members having Disciple leanings, and Jessie L. Ballard, Bettie Ballard, Josephine Jarman, John Huffman and Sue Overton were excluded from membership "For wilfully absenting themselves from our church and joining the Christian Baptist," still for the same offense.

In 1867 Jonas Williams, Fountain Williams and Willoughby Jarman were appointed a committee to supervise the building of a new church at Tuckahoe Cross Roads, The membership in 1869 included 18 males, 17 females and 8 colored members.

For some reason the church was not located at Tuckahoe Cross Roads



BRYANT H. HUFFMAN

as had been intended but sometime elapsed before it was constructed at all. Moreover there was division among the Baptist themselves. Some of them took membership with the Missionary Baptist church at Richlands and did not help to support Tuckahoe any more.

When the next Baptist church was built it was known as "Free Will" and was located near Levi Whaleys, so becoming konwn as "Whaley's Chapel."

It was finally located at Tuckahoe Cross oRads on land given by Mrs. Deborah Williams Harget (about 1891 I think) but retains the name of Whaley's Chapel.

JAMES J. RHODES

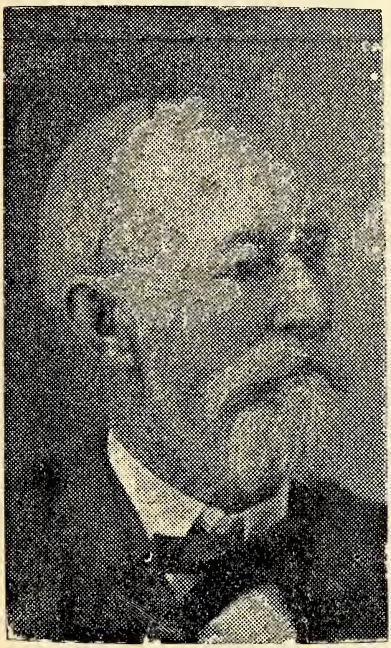
The holding together of the Baptist as he said, "against great opposition," was largely the work of James J. Rhodes.

The Clerk of the church in a note written on an old record book of the Tuckahoe Baptist church says of him:

"He began preaching in 1862 in private homes." "God had been with him, for his labors had been blessed even beyond his expectation."

In 1865 he proposed to a few scattering sheep of the old stock that were without a shepherd, and a few lambs he had gathered to the fold of Christ and accordingly they met at Pleasant Hill meeting house and constituted a church, the 11th day of September 1865."

Of course Rhodes became the first pastor. He was re-elected time and again and often represented the church in Associations. It was he who led the church in an attempt to obtain a building at Tuckahoe Cross Roads. He was a man of persistence and determination in what he believed to be right.



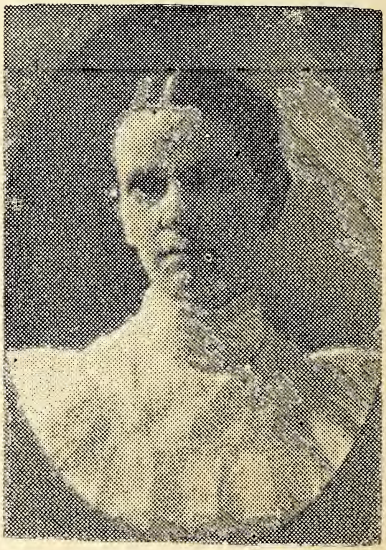
ISAAC BROWN

TUCKAHOE CHRISTIAN CHURCH

Tuckahoe was represented before the Civil War at various times and places of Convention, first at Bethel Coference and Union meeting of Disciples of Christ at Kinston 1849, where it reported 28 members, 11 of whom had been baptized that year.

Its first delegates were Emanuel Jarman and Benjamin Brown. Others who also appeared as delegates before the war were: Job L. Jarman, James Adams, Bryant H. Huffman, William Huffman, Moses Adams, J. Martin, B. F. Huffman, and C. J. Huffman.

Durng the war no delegates appeared from Tuckahoe, but the membershp increased from 60 in 1861 to 84 in 1866, 18 having been baptized that year and by 1887 the membership totaled 100.



MRS. MANA BROWN DILLAHUNT

TUCKAHOE CHURCH SCHOOL

It was not until 1890 that Tuckahoe had a Sunday School. Isaac Brown was the first Superintendent.

ERNEST L. HUFFMAN

It began with 3 teachers and 25 pupils. Brown remained Superintendent as long as he lived, or until about 1897 or '98 when he was succeeded by Miss Mana Brown, (Mrs. Lake Dillahunt) and she in turn by Ernest L. Huffman.

The school had varying success until 1903 when it ceased altogether.

About the Summer of 1906 a Bible School was begun at the old school house at Reedy Branch. William C. Brown was Superintendent during the time it remained there, and also after its return to Tuckahoe in 1909.

Outstanding incidents in the life of the school at Reedy Branch was the renditions of a series of dramatic plays and concerts. The completion by a class of 5 in Herbert Monninger's "Training for Service," under the instruction of this writer marked a spirit of progress for that day.

The present Superintendent Benj. A. Brown has a service record of 17 years with very few absences.

A. O. WARREN

In 1885 Brother A. O. Warren preached for us. While he was pastor the new road from Tuckahoe through Huffman town was built. Leaders instrumental in obtaining

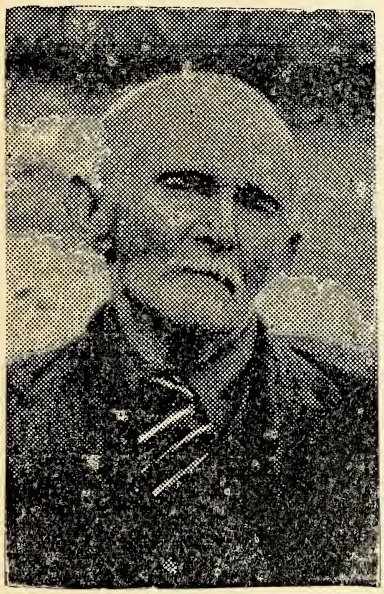
BENJAMIN BROWN

the road were Benjamin Brown, Cyrus Brown, and Bryant H. Huffman.

Brother Charles J. Huffman tells how he with several others, men and women, used to walk the old road which came throught from Huff-

man's to Reedy Branch enroute to Tuckahoe to attend church.

The road in many places being knee deep in mud was of course terrible on shoes, so each carried his shoes and stockings in his hand until he came to Big Branch, nearly to the Levi Rhodes place, where, after a foot washing in the Branch, shoes were donned and the hikers came on to church in good style.



CHARLES J. HUFFMAN

(At least some of our members it seems believed in foot washing.)

Dennis W. Davis who got part of his education at H. C. Bowen s school at Catherine Lake was preaching here at the time of the earth quake.

GROUPING THE CHURCHES

Iu 1895 a plan of grouping the churches known as the "Jones-Onslow Plan, originiated at the Union Meeting which met at Tuckahoe, in which it was proposed to employ one or two preachers, to not only pastor the churches but also to evangelize the District.

The plan included the purchase of a tent which was to be used at strategic points until a building could be constructed for use at that place.

By this method it was intended that the whole district should hear the Gospel whether able to support a preacher or not.

The move caused much discussion among the preachers in the State papers as to whether or not the plan conincided with the teaching of the Scripture.

H. C. Bowen was employed and did some effective work, but there arose a dissention because some of the churches failed to raise their apportionment. Certain churches begun a movemnt for withdrawal from the cooperation and soon each church was again thrown on its own resources.

This experience probably accounts for the chilly reception given by Tuckahoe to a grouping proposal made several years later which also originated here in the South Eastern District. The question of the merit of either move does not enter here.

SAMUEL W. SUMRELL

Samuel W. Sumrell was a native of Lenoir county. So constructive and so practical was his work at Tuckahoe that it is deemed worthwhile to include here a short study of his life and work.

Among the various small denominations into which the Baptist church was divided back about 1840 was the Union Baptist. They believed in open communion and argued that baptism was not a protest for communion.

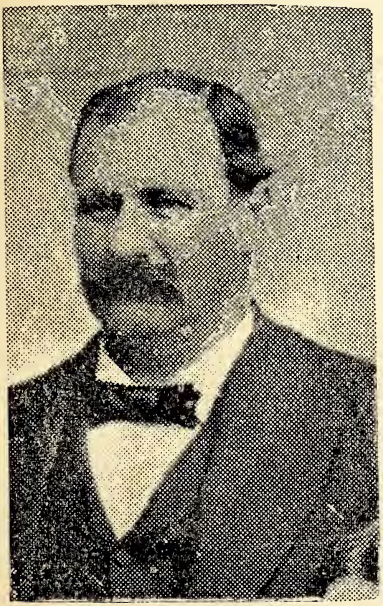
Sumrell first joined the Union Baptist when he was 14 years of age, but later came to the Christian church. He was an active worker in the church before beginning his ministry, holding communion and prayer service and conducting Bible schools.

Deciding to preach, he studied under J. R. Tingle. Being ordained he set out to work among weak

churches and lived as he taught men to live .

"His consecrated life gave force and power to his simple gospel sermons that made him a power of God"—almost without money and without price. He lived from 1854 to 1921, and is buried in the family cemetery near Wheat Swamp.

When S. W. Surmell came to Tuckahoe about 1896 the new house was just closed in, having neither ceiling, doors, nor windows, and the pews were old benches from the former building. But wherever he preached, progress and improvement soon began, and Tuckahoe was no exception. He preached in the pulpit and talked in the homes with a consecrated persuasiveness which few could resist.



SAMUEL W. SUMRELL

The ceiling was bought in Dover, the windows and doors were brought from Wilmington. (W. M. Barbee was later employed to design the pews) and the work soon began.

The pastor, who was adept in the use of carpenter tools donned his working clothes, the men of the church came, and together, they ceiled the house and installed the windows and doors. In a short time the paint was being put on and old Tuckahoe began to look familiar.

It was a saying common among men who knew Mr. Sumrell that, "He practiced what he preached and lived his religion everyday."

"He baptized many of us in the shadowy waters of Tuckahoe river. While a little group of Disciples on the shore sang, "Happy Day," the preacher led us down into the water where he baptized "In the likeness of His burial and ressurrection, unto the remission of Sin."

And then in a quiet minute he prayed for us individually, that "each" might arise to walk in "the newness of Life, as it is in Christ Jesus."

The simple beauty of it, the earnestness and fervor with which each part was carried out, stamped itself upon our minds forever.

At the Lords table his words "let each of us examine himself and so eat' left no doubt in the minds of the communicant, as to his duty in the matter.

To him Christians were to be "Worthy," and he taught men so. There were indeed few like him.

INCIDENTS

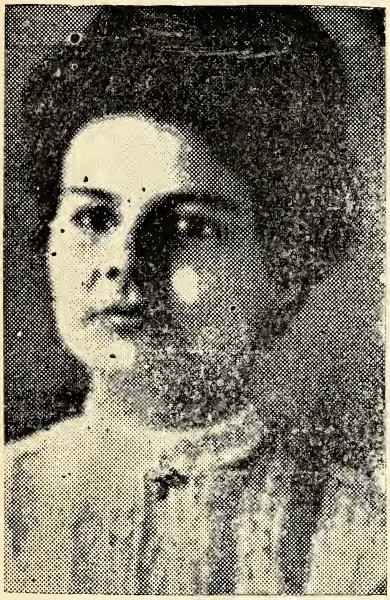
Tuckahoe inherited some of our ancient traditions. It is said that Amos J. Battle washed feet in Old Tuckahoe and Nathan Smith and Isaac L. Cestnut taught old time singing schools there. Also many of her early leaders up to and including Bryant H. Huffman opposed the use of instrumental music in the church. Out of respect for these pious men no instrument was added during their life time.

With that exception Tuckahoe has been remarkably free from faction.

Outstanding men named by a traveler through Jones-Onslow District who visited the church in 1875 in cluded Jere Jarman, Bryant Huffman, Gaston Fordham, Benjamin and Isaac Brown.

C. W. B. M.

The inception of the woman's Missionary organization about 1909 at Tuckahoe and Comfort was largely due to efforts of Mrs. Bonnie Outlaw Brown (Mrs. C. D. Brown.)



BONNIE OUTLAW BROWN

Mrs. Brown was a tireless and efficient worker in church affairs, and her early death closed a useful life, which for purity and earnestness of purpose, has been unexcelled in our community.

MEMORIAL DAY

Fourth Sunday in September 1936 was observed as Founders and Homecoming day at Tuckahoe.

The outstanding event of the day the unveiling of a memorial tablet to John Jarman (1816-1850) founder of the church. It was he who gave the land and led in the construction of the first building in the 1840s, and it was he who turned the tide of affairs in the congregation toward the Disciples which resulted in the church becoming a full fledged member of the Bethel Conference and Union Meeting of Disciples of Christ in 1849.

CHARLES C. WARE

The dedication address was given by Charles C. Ware many years Secretary of the State Board North Carolina Christian Missionary Convention, Author of "History of Disciples of Christ in North Carolina," and the "Life of Barton W. Stone" and much beloved among Disciples of Christ in this historic community. The address was a clarion call to present day christians to dedicate themselves (as their fathers did) in the Masters serivce.

The memorial is inscribed:

"In memory of
Elder John Jarman
1816 — 1850
Pioneer Preacher Disciples of
Christ and Founder
Tuckahoe Church
1849
tablet inscribed 1936, Presented by
G. R. Jones and wife."

JOHN JARMAN

John Jarman lived from 1816 to 1850.

He was born in the old house which formerly stood where ——— ——————— now lives, was educated in the schools of the community and at an early age began teaching. How long he taught I have not ascertained but the story is told of an occasion when while teaching at the Quaker House during a game of town-ball there, in chasing a fly, Jarman accidentally stepped onto one of the numerous old graves near the play-ground and sank down to his knees.

The story has it that he refused to play any more.

Jarman was athletic in build, loved clean sport and had a keen sense of humor.

He grew up in a religious home. The record says he was noted for his moral and philanthropic conduct and for his sympathetic feeling toward the unfortunate even before his profession of faith in the Christian religion, yet Jarman waited un-

til the age of 27 to become a Christian. John Jarman and Joseph Kinsey and their wives were all baptized on the 16th day of July 1843, at Pleasant Hill.

Jarman first married Nancy Davis of Duplin county.

For some reason her parents objected strenuously to the marriage.

CHARLES C. WARE

The roads from here to Duplin were only bridle paths then, and travel along them was by horse back only. But love laughs at forests trails, as well as at locksmiths and one day John returned with his bride. riding quite in the style of young Lochinvar of old.

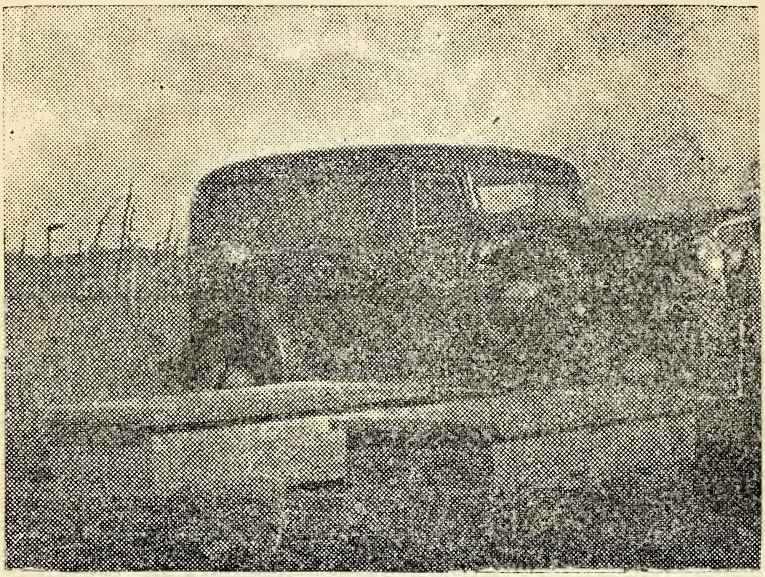
Her 98 pounds must have been a precious burden to this young giant of 200 pounds.

His first wife did not live long and there were no children to survive. Unfortunately we do not know much else concerning this first marriage.

On April 21, 1842 Jarman married Nancy Jones, and it was she who

ROSSIE JARMAN

JOHNNIE JARMAN



TOMBS OF JOHN JARMAN AND WIFE

was baptized with him the next year. Only two children survived, both beautiful and accomplished girls: Misses Rossie and Johnnie Jarman.

The eldest, Rossie married A. F. Williams, and Johnnie married J. M. Williams, brothers, of Warsaw, Duplin county.

According to an old tradition in the Jarman family 3 brothers arrived in Wilmington in the early 18th century. Being unable to pay passage on the ship. The Master in order to get his money hired these Germans out to a wealthy Mr. Cox of Jones county who brought them here.

After serving their time with Mr. Cox the Germans who by now were known simply as "the Germans," adopted the name which continues with variations in spelling until today. In some places it is spelled "German" others "Jearman" and lately "Jarman,"

When Jarman received his share of his fathers estate he built himself a home which is still standing about a half mile north west of the church. It is in a good state of preservation and may be seen by visitors today. His administrator's books balanced at ten thousand and nineteen dollars.

EMANUEL JARMAN

John Jarman's father, Emanuel was an outstanding man in the affairs of Jones county in his day. He owned much real estate and the records show many transfers of real estate to and from him—mostly to him. He himself supervised the operation of his farms from his home, taught school and had a large part in the business of the community.

His prominence in his county gave him an interest in its politics and for seven years he represented Jones county in the General Assembly.

Emanuel lived during the period when the religious life of the State was in turmoil. When whole congregations sometime moved bodily over and realigned themselves with a new order. He was a members at Quaker House and during the debate there

he with William Brown, William Gooding, Nathan Westbrook and others determined to build a house of Worship for "Christians only" which materalized in Old Pleasant Hill church with Emanuel Jarman as its first Elder.

In that day when a man decided an issue that decision included his family too, and consequently Jarman s family names appear on the original roll of Disciples at Pleasant Hill and made their contribution to the setting up of that church. One of the most personal glimpses of Emanuel Jarman is found in items of his will.

His son, F. H. Jarman died previous to the making of Emanuel's will. Previous to his death F. H. Jarman had begun the construction of a building which was unfinished at the time of his death.

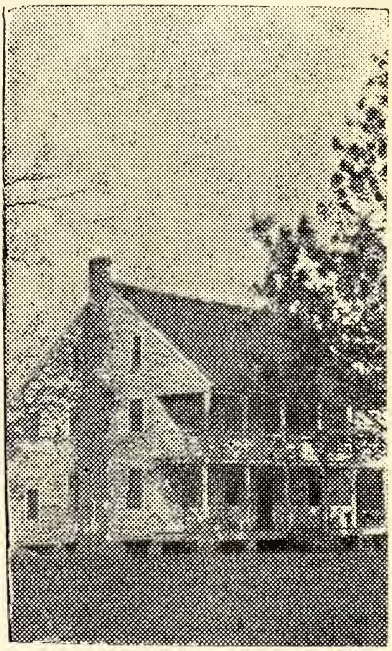
To complete the building it was necessary for Emanuel to use certain funds belonging to the estate of F. H. Jarman, the legality of which use was open to question. Later to provide against eventualities, Emanuel in his bequest to the children of F. H. Jarman provided that enough be reserved to repay not only the principle but also the cost of court, should a suit be brought against his estate for the expenditure of the sum in question.

So, Emanuel settled that suit before it began.

Another item gave John Jarman (the preacher) a gin house and gin situated on lands reserved for Emanuel's wife Sarah, (mother of John) with the privisio that John gin his mothers cotton each year, failing which the gin, house and all would revert to his mother and become her property altogether. Emanuel took no chances even with his own sons.

Emanuel made his children to know God, and Christianity was a living thing in that home. Lax moral had no place there and duty was everything, whatever it included: so, is it any wonder that John Jarman felt like he had been called of God when he became converted and soon began preaching.

Such is the antecedents of John Jarman, founder of Tuckahoe Christian church.



RESIDENCE OF JOHN JARMAN

JOHN H. DILLAHUNT

John H. Dillahunt was a man of God, who lived contemporary with John Jarman, his home was near Chincapin Chapel.

After Jarman's decision to preach Jarman and Dillahunt rode horseback all the way to Bethany, West Virginia to visit Alexander Campbell. It was Dillahunt who wrote the obituary of John Jarman. It reads as follows:

"Obituary of John Jarman appearing on pages 140 and 141 of minute book (1841-1871) of annual meetings of North Carolina Disciples of Christ.

"In presenting to the public a sketch of the life of our worthy brother and friend. Elder John Jarman dead. I confess I never felt more forcibly the want of ability than on this occasion.

"Elder John Jarman, the son of

Emanuel and Sarah Jarman, was born on the 7th of November, 1816, on Tuckahoe, in Jones county, where he was reared and educated. In early life he was noted for his moral and philanthropic conduct and sympathetic feelings. Before his profession of the Christian Religion, he was unmeasurably respected and esteemed by his acquaintances.

On the 16th of July, 1843, he made the good confession of faith in the Lord Jesus Christ, and put him on by being buried with him in baptism. Shortly after his conversion our worthy brother commenced proclaiming the Gospel to a lost and runied world; and many were roused from their lethargy and carnal security by his preaching, and induced to obey the Gospel. The loss of Elder Jarman is an irreparable loss to the community where he resided. He sank down in the service of his divine Redeemer. For when he was taken sick he had been engaged several days, in a protracted meeting, in which many were induced to make the good confession. Tongue would fail to express the good that attended the ministerial labors of our worthy brother, during his short pilgrimage here upon earth. His only desire seemed to be the benefit of his fellow creatures. While confined during his last illness, his aged mother, approaching his bed side, remarked to him: "What if the Lord should raise him up again, it would not do for him to expose himself so much as he had done, toiling and preaching; as his constitution was weakly; he could never stand it." His answer was, "If I cannot preach I desire to die.' When lying as it were on the boundary that divides time from eternity, he declared he had no other feelings than those of love for all mankind. His sickness though of short duration, was very severe. If medical skill, united to the prayers of surrounding relatives and friends, could have prevailed, Elder Jarman would still have lived. The Almighty Disposer of human hearts had otherwise determined. On the 26th of August 1850 he breathed his last; leaving behind him the character of a father to the fatherless, a husband to the widow, and a friend to the poor.—A widow and two small children were left to deplore the loss of the kind and affectionate husband and parent.

"May I die the death of the righteous, and may my last end be like his."

JOHN H. DILLAHUNT.

Trenton, Jones
County, . NC..

"Letters from John H. Dillahunt to Alexander Campbell about death of Elder John Jarman appearing on page 659 in 'The Millenial Harbinger," of 1850:

"Jones County, N. C.
September, 23, 1850

"In the dispensation of the Providence of God, death hath severed from our midst one of our most useful proclaimers—Elder JOHN JARMAN.. He died on the 26th of August last, aged about 35 years. Brother Jarman accompanied me to Bethany last winter, for the express purpose of making your acquaintance and hearing you preach; but, to his great disapointment as well as mine, we were deprived of the happiness of seeing you, you being at that time on a tour of Kentucky. Although he was not gifted, as a great many are, for public speaking, yet he was one of those whom the apostle exhorted to "adorn their profession by an upright walk and godly conversation." by which means he suceeded in convincing a great many of his neighbors and acquaintances of the utility of speedily embracing the gospel. His whole mind seemed to have been engaged in endeavoring to persuade his friends to the utility of returning to the ancient order of things; so much so, that he was often stigmatized with preaching nothing but Campbellism. He cared for none of those things, but pursued the even tenor of his way, fully believing that the doctrine of the Reformation was the doctrine of Christ and the aspostles. Sometime previous to his illness and on the very day he was taken sick, he had immersed a goodly number, among them several Methodists, which caused their preachers to come out against him. To prove he had no prejudice against

them, he said in his last moments, perhaps the last words he uttered: "Send for the preachers, (Methodists) and let us talk the matter over, for God knows I have no prejudices against them."

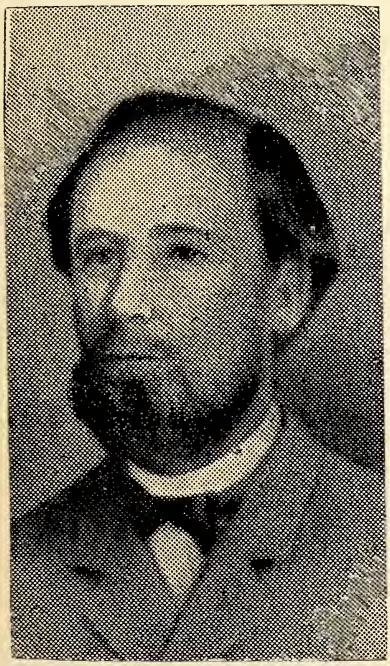
Under his hospitable roof the weary pilgrim and travelers always found a hearty welcome. He was kind and benevolent to all. By his death a vaccum has been made which time alone can fill. He has left a wife and two children, an aged bother, two sisters, and a large circle of acquaintances to mourn his loss.

Your brother in Christ,

J. H. DILLAHUNT. "

UNION CHAPEL

During the Civil War the Baptist church at Old Richlands Chapel had disbanded. Little or no service was held there until 1875 when Cyrus Brown, prominent layman of Tuckahoe conceived the idea of planting a Disciple Church there.



CYRUS BROWN

With this idea in mind Brown at his own expense secured Dr. Joseph H. Foy, probably the ablest preacher among the Disciples at that time, to conduct a revival meeting for a week there.

This, plus the later splendid work of Virgil A. Wilson and H. C. Bowen resulted in the establishing of a Christian church at that point.

The church stands about one-half mile south of its former location on "Chapel Hill," having been removed largely through the instrumentality of John A. Averitte. From it Chapel Run, near by, took its name. Bishop Francis Asbury, the great Pioneer of Methodism visited the Chapel 12 times. usually making his home with Lott Ballard.

MATILDA'S CHAPEL

Handy and Candy Flowers, brothers, of the Chinquapin Chapel section, were the first preachers among the colored people following the Civil war. They held services first in the colored school house which stood on the same yard as that later occupied by the white school house at Reedy Branch. They were Free Will Baptist and enlisted the colored membership of Old Tuckahoe Baptist church.

Besides the Flowers the congregation has produced one other good strong preacher, Henry Isler.

When Tuckahoe began its present building it sold the old one to the colored members. They rebuilt it about a mile towards Richlands on the Percoson road. Its name became Matilda's Chapel in honor of Mrs. Cyrus Brown who gave the land.

Their new building now stands about one half mile west of Tuckahoe church on highway No. 41.

For a long time white people were invited to visit on special occasions, and many accepted and contributed to its operation.

COMFORT

Tuckahoe is a mother church now.

In fact her daughter at Comfort is important in her own right already.

Comfort was a railroad station in

GEORGE R. JONES

MRS. GEO. R. JONES

the days when railways were important. It soon became a community center. The Postoffice was there, the Rural Route began there, neighborhood stores were located there, it was the shipping point for produce of the farms and most of all it was the center of trade for the population in all the surrounding territory. A local church at that point was inevitable.

The leaders of the community were Christian, and far too wide awake to their situation to sit still while churches of a different persuasion sprang up among them.

In the year 1913 under the evangelistic leadership of Hayes Farish, a new building was begun on land donated by Charles Foster and wife, and the next year a full church organization was set up—Some of its charter members were people who had been important in affairs at Tuckahoe.

This day, Jarman Memorial Day has been made possible by the generosity of Mr. and Mrs. G. R. Jones of Comfort, who though active at Comfort are still members at Tuckahoe, and who are useful citizens in the Kingdom of God whether they have membership at Tuckahoe or Comfort.

Comfort has a bright future and Tuckahoe wishes her well.

R. PAUL PARKER

This paper would be incomplete as well as unjust, did it not pay a tribute to R. Paul Parker, the present pastor.

Brother Parker is a young man, native of Georgia, and a graduate of our own Atlantic Christian college.

Seven years ago, 1929 he took the work here which was in a languishing condition then, and went to work, earnestly and without sounding of horns, to build constructively on a firm basis, mechanically and spiritually.

A new roof, a new coat of paint, new underpinning and a new piano are goals already reached and passed, and we feel sure that, that point in the Standard of Excellence, of "A classroom for each class" is not so far away now. The membership now numbers 180.

Tuckahoe and Paul Parker make a strong team, and it is believed that the morale of the church was never better. May his be a long and useful career in the Masters service.

LETTER FROM MISS ALICE HINES TO MRS. FANNIE BROWN BANKS READ AT HOME COMING DAY:

SEPTEMBER, 27, 1936

"My Dear Fannie:

"Thank you so much for wanting me to have part in Home Coming Day at Dear old Tuckahoe church.

"Nothing would please me more than to be present, see the few left whom I knew in the old days and to get acquainted with the children and grandchildren of my old friends and kinfolks.

R. PAUL PARKER

"Jones county, is the background of many happy memories. Very few if any years from 1860 to 1906, the year I went to Kentucky passed without my having gone down there. I have missed these visits sadly.

I taught for your grandfather one full school year 1882-1883. My pupils were his children. Dave, Lum, and Mana; Frank Brown Koonce, Julia and Stella Cox, Lummie and Annie Jarman. I saw your father just after I came from Kentucky, fall 1925, saw Julia once in New Bern, have seen Mana of course a number of times. With the others I have lost touch. Some dead, some I just have lost track of.

"The last time I was in a church was in Rocky Mount the week before I came here—I learned afterwards, Joseph's son Parsons served as a deacon that day—Sorry I did not know him.

"During that school year which was a very happy one, 2nd Sunday in each month we went to Tuckahoe rain or shine, hot or cold. It was a rare experience to see the backless benches pulled up close about the big fire in that big old fireplace to hear Henry Bowen or Dennis Davis preach. Such a social time we would have after the service was over. Any where from 6 to 15 people would go home with us to eat cousin Annie's good dinner. My but I'd give a lot to live over those days for a little while.

"I shall be with you Sunday in thought and keen interest. After it is all over if it is not asking too much of you, please write and tell me all about it.

"Much more I'd love to say to you but it is awfully hard to write flat on ones back as I have to do.

With a heart full of love for you and all the others who are left.

"Cousin ALICE HINES,

"Shanandvale Apartment 29,

"Richmond, Virginia.

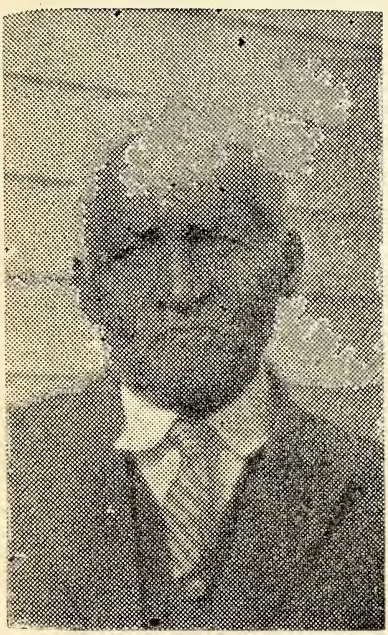
JOHN GOODING

If Uncle John Gooding's biography was properly written it would be an interesting contribution to this paper.

He is the only living contemporary of John Jarman, and the facts which he gives always "click.' Time and and again he has straightened the tangled threads of this story and made it understandable.

Officially, he is 89 years of age, but according to facts with which he is familiar he is 92.

It seems that in attemping to keep the "Yankees" from getting information as to the number of servants ownned on the plantations, ages of many colored people were moved forward by their owners and birth records were even torn from the family Bible, to prevent the discovery.



JOHN GOODING

After freedom came when the colored people wanted to ascertain the date of their birth they of course returned to their former mistress for the information. The records having been destroyed the dates could only be given by memory and so were to that extent, uncertain.

Such was true in the case of John. John's grandmother Clare and his mother Holland were the property of Joseph Small who lived on the road now leading from Quaker House to Fordham's. After Small's decease Holland became the property of his daughter Elizabeth who married a Gooding. When her mistress changed her name by marriage Holland changed hers to conform to the family name so Uncle John was born a Gooding. His father was Peter Fordham, Servant of John Fordham. Peter named his son for his master.

The mistress remembered the date of Johns birth as 1847, but Holland says it was 3 years earlier. Uncle John thinks his mother's the correct date, because of a trip he and a white boy of the same age once made to John Jarman's to buy corn.

John's master was killed in the war but John and his people lived on as before, and even after the war closed and freedom came they contined to rent land from their former mistress until she broke up house keeping. After that John rented land and farmed for himself.

Forty or fifty years ago he rented land from Cyrus Brown and has lived there since that time. His children's children and great great grand children have gone out into the world, but Uncle John remains on, undisturbed by the passing of time.

His memory is remarkable. His mind operates slowly, but surely and accurately, and, he talks interestingly.

Among the stories he tells is one of seeing John Jarman come to a fire dressed only in his trousers, no time then for dressing. He tells also how he once drove an automobile home from Kinston after the driver, a white man, became too high for driving an ordinary automobile. The bottle was buried and a plow share marked the spot for future reference.

Uncle John is a gentle soul. He

refers to the former condition of his people as "in bondage" and does not use the terms "slave," and "slavery" at all. But slavery and the hard knocks of life have not embittered him, and he still has a cherry greeting for everyone. He seems to have attained to that perfect state of being for which we all strive—a satisfied mind.

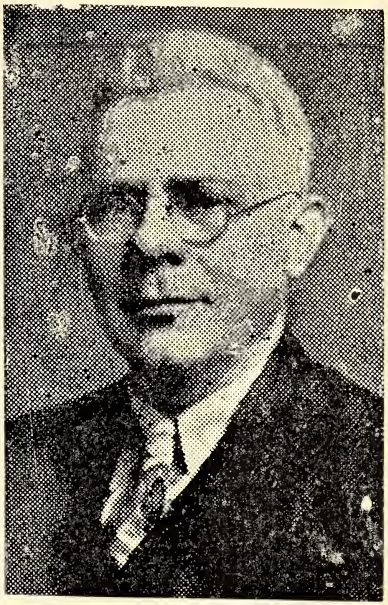
If Uncle John lives on to the age of 100 years, they will be spent wisely and usefully. (He died May 4, 1941. Age 97. —J. P. B.)

CONCLUSION

Tuckahoe has an interesting history:

From the little congregation at Jarmans have grown not only Tuckahoe Christian church here today, but Comfort Christian church, Union Chapel Christian church, the colored church at Matilda s Chapel, and the Baptist congregation at Tuckahoe Cross Roads.

It now draws its membership from a limited area, being surrounded by other Christian churches, but its members are loval to Disciple precepts, and descendents of its pioneers still carry on in the Master's Service.



J. PARSON BROWN

Tuckahoe still has the Great Commission.

—J. PARSONS BROWN.
Setember 27, 1936.